

T H E
Bishop of *BANGOR*
VINDICATED.

B E I N G
CONSIDERATIONS
UPON THE

TREATMENT of his Lordship in
several *Pamphlets* and *Sermons* lately
publish'd; especially in That entitled,
Remarks upon the Lord Bishop of Bangor's
Treatment of the Clergy and Convocation.

W I T H
Some R E M A R K S on Dr. SHERLOCK's
Answer to the Letter sent to him.

In a Letter to the Reverend Dr. SHERLOCK.

The S E C O N D E D I T I O N.

L O N D O N :

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THE
 BISHOP OF BANGOR
 VINDICATED
 BEING
 CONSIDERATIONS
 UPON THE

THE TENOR OF HIS LORDSHIP'S
 LETTERS TO THE PARLIAMENT OF GREAT
 BRITAIN, IN THE YEAR 1713, THAT
 HE WAS A MEMBER OF THE
 HOUSE OF BISHOPS



WITH
 SOME REMARKS ON THE
 ANSWER TO THE FIRST LETTER
 IN A LETTER TO THE PARLIAMENT
 THE SECOND LETTER
 AND
 A SHORT HISTORY OF THE
 BISHOPRIC OF BANGOR

1714



THE
Bishop of BANGOR

VINDICATED, &c.
In a Letter to Dr. Sherlock.

Reverend SIR,



YOU have so just a Title
to this Trouble from the
Share you had in the late
Representation of the
Convocation, and from
the very great Value you
are generally thought to
have for the Writer of
one of the * Pamphlets I shall have occasion
to mention, that I shall make no farther Apo-

* Remarks upon the Bishop of Bangor's Treatment of
the Clergy and Convocation. By a GENTLEMAN.

logy for this Address. As 'twas that Gentleman's Design to set the Bishop of *Bangor's* Treatment of the Clergy and Convocation in a disadvantageous Light, I shall shew what Treatment his Lordship has met with both from the Clergy and Laity, in the several Pieces publish'd against him; and do not doubt, but if the Merits of the Controversy must turn upon the Manner of Handling it, but you your self will determine on the Side of his Lordship.

The first Piece that appear'd after his Lordship's Answer to *Dr. Snape* is entitled, *A Preservative against my Lord Bishop of Bangor's Sermon; or the Church of England defended, in Opposition to the pernicious Doctrines and Designs lately advanc'd against her.* This Gentleman, instead of arguing against any pernicious Doctrines, as they are call'd in his Title-Page, after some pathetic Breathings for his holy Mother, whereby the Passions of his Readers may be inflam'd, reduces his Charge against my Lord of *Bangor* to one Point, viz. That his Lordship has declar'd against the Test Act and Occasional Act as Uprighteous Penalties on the Score of Religion; and in Proof of this, insinuates as tho' his Lordship had no other Design in view. On this Account he is very angry, says, these are the great Securities



rities of the Church of *England*, and who ever goes about to weaken these Securities is a Betrayer of the Cause of the Church, &c. Thus is his Lordship treated by this Writer; who yet himself confesses, that all the Ground he has for this Calumny is, " That some " Persons think, that his Lordship has abetted the Dissenters Pretensions; and that " he had a *squinting* Regard to them; but " that his Lordship is not explicite on this " Head"; nay, in almost the Close of his Pamphlet says, " He must retract what he " has said of these interested Views of the " Bishop of *Bangor*." So that according to this Author's Account of himself, he has writ a *Preservative* against the Bishop of *Bangor*, us'd him with great ill Manners and Contempt, charg'd him in his own Opinion with very pernicious Designs; and yet tells us, that he has Reason to retract all he has said so far as it concerns his Lordship.

The next Piece that lies before me is call'd, *The Real Nature of the Church, or Kingdom of Christ; a Sermon, preach'd at the Church of St. Martin in the Fields, &c. By Joseph Trapp, M. A.* In this I expected to see the Bishop us'd with good Language at least, tho' I doubted whether he would discover any *Real Kingdom of Christ* distinct from that menti-

on'd by the Bishop. I shall not, Sir, in this, give you my Thoughts of that Performance farther, than that if a School-Boy had wasted his Time in an Exercise with so trifling a Distinction as *in* and *of*, a School-Master inferior to Dr. Snape would know his proper Reward.

But let us see how he represents the Bishop. In p. 2. he speaks of him as having *preach'd a Doctrine, that undermines an Article of our Creed*; and p. 5. *from whence it will necessarily follow, that Jesus Christ has no Ministers at all*. I shall not take notice how insufficient his Proof is of these Charges; 'twas enough to blacken his Lordship to assert them from the Pulpit; for the People must believe *in Verbo sacerdotis*. Thus were the Congregations of Three Parishes sent Home with Thoughts of his Lordship as of a Man destroying the Articles of our Faith, and the Office of the Ministry. Yet these were not Ideas horrid enough; they must be farther prejudic'd, and be led to think of him not only as the worst Man, but as possess'd with an *unheard-of* Devil. Because he thinks his Lordship has touch'd the Authority he contends for, he says, "A Man may be very
" weak and yet not passionate; he may talk
" with great Coolness, and yet be both weak
" and wicked: Notwithstanding such his
" Cool-

"Coolness, he may be the worst of Pleaders
 "in the worst of Causes ; he may renounce
 "common Reason, to argue against common
 "Honesty ; or, in other Words, be diabo-
 "lically mad. In our Blessed Saviour's Time,
 "when Demoniacs were frequent, we read
 "of a dumb and a deaf Devil ; and, for
 "ought I know, there might be such a Thing
 "as a heavy and a dull one." The Sense
 of which Paragraph as deliver'd from a Pul-
 pit (which I believe I may call the worst
 ever fell from a Minister of the Gospel) was
 plainly this : *Brethren, Do not think the better
 of this Man (the Bishop) because you see his
 Books writ with uncommon Plainness, and in the
 Coolest Temper of Mind ; believe me, he is a very
 weak and wicked Man ; one that notwithstanding
 his affected Coolness, is the worst Pleader in the
 worst Cause : He has renounc'd common Reason,
 to argue against common Honesty ; in a Word, he
 is Diabolically mad. Nay, do not wonder, for
 tho' we do not read in our Saviour's Time of any
 dull and heavy Devil ; yet take my Word for it
 he is an Instance of there being such in our's.*
 This Divine might indeed very well doubt
 (if he judg'd by himself) whether any of the
 Grace of God is in the World or no ; for
 sure so wicked an Abuse of another was ne-
 ver before publish'd in any Thing, entitled,
A Sermon.

After he has given this Character of the Bishop, he thinks he may say any thing ; and therefore insinuates him to be one who has neither Sincerity nor common Honesty, *p. 26.* but as pleading against those Doctrines he has sworn to defend : That he is against all Government Civil and Ecclesiastical ; for putting down all Rule, and all Authority and Power, *p. 27.* And after he has offer'd such Indecency of Expression as could neither be imagin'd to come from a Minister, nor belong to the worst of the People, he says, if it were not for fear of his Hearers Patience, he could be yet very copious on this Subject. — I am glad there is any thing will put a Stop to such Tongues, of which the Apostle has long ago determin'd whence they receive their Flame.

The next Paper, Sir, which has made free with my Lord of *Bangor's* Character, is call'd *the Scourge*, A Weekly Paper (so many of them as I ever saw) dress'd up to impose on the Weakness of its Readers, under the popular Pretence of a Zeal for the Church. That which I particularly refer to, was of the 3d of this Instant. The Author is not professedly known ; but 'tis generally attributed to Dr. *Wel—n.* If it be so, I'm sorry that Clergy-Men should be engag'd in such
dirty

dirty Work; but whoever he be, in the Paper I have mentioned, under the Pretence of setting the Bishop's present Doctrines in Opposition to those of his when Mr. *Hoadly*, (wherein 'twill puzzle you, Sir, or any Man else to see any other Difference, than that his Lordship's Words are printed in the *Ancient Black Character* and those of Mr. *Hoadly's* in the *Modern Roman*); I say under the pretence of shewing a Contradiction, he has in the first Instance of the Bishop's Words, tack'd together two independent Parts of Sentences, one of which he would have to be understood the Reason for the other. The Words are: "I am far from saying, I will answer for every Sentence in every Book of mine, written long ago; Worldly Grandeur, great Power and Riches naturally tend to take off Mens Minds from true Religion, and the true Motives of it. I could enforce this Reasoning against this Gentleman, but hope a Sense of this Crime will not lead him to take the Hint. The Scripture says, *Judas went and hang'd himself; Go thou, and do likewise.* This would not readily be thought a candid Citation; and yet that of his Lordship's is every way as forc'd and unnatural.

Sir, I mention these Things to you, that when you consider what vile Treatment my

Lord of Bangor has met with from Men in Holy Orders, no such very good Friend of yours as the *Gentleman-Writer* should complain of his Lordship's Behaviour towards the Clergy.

But before I come to consider that Piece, I shall give you a few Remarks on another in my Way, viz. *A Sermon on the Nature of the Kingdom or Church of Christ, as set forth in the Holy Scripture, preach'd at St. Margaret Lothbury, By Samuel Hilliard, M. A. Predendary of Lincoln.* This Person in his Dedication, says, "He has such a Mortal Aversion to
 " some Principles, that his Gall always breaks
 " whenever he hears them reviv'd. (Becoming Phrases for a Divine!) These Principles, the Revival of which always breaks his Gall, he imagines to be those of my Lord of Bangor's; to whom therefore he has such a *Mortal Aversion*, that he would not have any thing to do with him (in a friendly way, I suppose, he means) *tho' he be put out of the Way of Preferment by it*; and that sure will be taken for an indisputable Proof of his Sincerity. Upon this publick Disregard of his Lordship, he exhibits him as introducing Blasphemy, Atheism, Deism, &c. as propagating Principles destructive to the Peace of both Church and State; and having drawn a *Modern Parallel*
 be-

between the Bishop's Positions and those in the *Rights of the Christian Church*, (which he hints was burnt by the Hands of the Common Hangman) calls upon all who have any Regard to our *sinking* Constitution, any Concern for expiring Religion, or one Spark of Zeal for Christianity it self, to adhere firmly to the Doctrines of our most excellent Church, and maintain its sound Principles, in Opposition to all Temporizers and Gainsayers. Thus this Gentleman dresses out the Lord Bishop of *Bangor*; and can any sober Man call this warrantable Treatment? Or ought not every honest Person, Sir, instead of the imagined Disrespect of his Lordship to those of his own Order, be fill'd with Indignation at this Unchristian, nay inhuman Usage of his Lordship, even by the Dignitaries in that Church of which he is a Governour? But this is not all his Lordship meets with from this Lecturer; for p. 2. of his *Sermon*, he in his great good Manners stiles his Lordship a *Modern Step-Father of the Church*, and says, "the Church of Christ is betray'd by such false Disciples, as our Lord's Person was by the Traytor *Judas*." Again, p. 17. when he mentions the Bishop, he charges him directly with *Falshood* and *Absurdity*; and gives many Hints throughout of his

indignation at this inhuman Usage of his Lordship

betraying the Faith, being a false Brother, Time-server, Encourager of the Church's Enemies, and as doing the Work of the Lord deceitfully.

These, Sir, are some of the Reproaches cast upon the Bishop of *Banger*; and can any one say, this is not using his Lordship in an *Unhandsome Manner*? Is this expressing a just Indignation against his Principles, and preserving a due Regard to his high and holy Function? Or rather, have not these Men exposed him, vilify'd him, and used him as they pleased, that is, as your Friend explains it, in an Arbitrary Manner, without any Regard to the Justice and Merit of his Cause?

As to the Doctrines advanced by his Lordship, and the Agreement or Disagreement these Preachers have shewn to them, I have defer'd my Observations thereon to another Time; I shall only say here, as to Mr. *Trapp*, he has taken Power enough to the Church to support Popery; and to condemn our first Reformers, who if they had believed an absolute Obedience due to the meer Authority of the Church in Matters indifferent in themselves, and difficult to be understood, could never be justify'd in their Separation. So that Mr. *Trapp*, upon his own Creed of the Church's Power, ought in Conscience to return to the Church of *Rome*, which will assure him she only requires his absolute Submission to her
meer

meer Authority. Mr. *Hilliard's* Exposition of that Part of the Lord's Prayer, (*Thy Kingdom come*) is in many Places an Original; as is indeed the most Part of this Sermon; of which I shall only take notice of the surprising Account he has given of the Succession of the Church (for *that* and the *Governours* of it are always Synonymous Terms with him) which if true, no Body can doubt but the Bishop of *Bangor* is very much in the wrong. His Words are: " The Commission given to
 " the Apostles by our Blessed Saviour, tho'
 " made personally to them, yet did not ex-
 " pire with them; for by this Charter of
 " our Lord's they were impowered to ordain
 " a Succession; as his Father gave him Pow-
 " er to send them, so gave he them Power
 " to send others; and to give them likewise
 " the same Missive Power, which he gave un-
 " to Them, even as his Father had given to
 " him; as he breathed the Holy Ghost up-
 " on them, IN LIKE MANNER have they trans-
 " ferred the same upon all their Successors to
 " this Day; as the Apostles were left the
 " Governours of the Church, AS CHRIST WAS,
 " SO have the Bishops been the Apostles
 " Successors ever since". The Benedictions,
 Absolutions, Excommunications of such Per-
 sons possessed with the Holy Ghost *in like*
Manner with Christ, must indisputably be of
 great

great Avail; and they being left as much Governours of the Church as CHRIST himself was, must equally claim our absolute Submission to their new Laws, as well as to their Interpretations of old Ones. God forgive us of the Church of *England*, who have acted in opposition to all this: We have deny'd the Holy Ghost to be *in like Manner* either with particular Persons or collective Bodies of that Church, from which we have broke off outward Communion; we have despised its Excommunications; trampled on its new Laws; and though they were left as much Governours of the Church as Christ was, we have disregarded their Authority, and condemn'd their Interpretation of the Written Laws of Christ.

Sir, if I believ'd as these Men publicly profess to believe, I should disclaim being even a Layman in our Schismatical Church; and be so far from assenting to the Bishop of *Bangor's* Sentiments, that I should esteem him not only erroneous in Opinion, but as exercising his Episcopal Office, in opposition to the True Missive Bishops, endu'd with the Holy Ghost *in like manner* with the Apostles, and who have the *same* Power to govern the Church that Christ himself had; but then I should not condemn the Bishop of *Bangor* alone,

lone, but also all the Bishops of the Reformation.

I come now, Sir, to consider that Piece, which in a great Measure occasion'd you this Trouble, viz. *Remarks upon the Lord Bishop of Bangor's Treatment of the Clergy and Convocation*; said to be written by a Gentleman: tho' 'tis generally thought otherwise. But that not being acknowledg'd, I shall consider it in the Character in which it appears. He says, my Lord having complain'd in his *Answer to Dr. Snape*, of the unhandsome Manner in which he has been treated, he thinks proper to acquaint the World, how little Reason he has to make this Complaint. In opposition to this Person, Sir, I have thought proper to acquaint the World, how much Reason his Lordship has to make this Complaint; from the Treatment he has met with from his Adversaries of all sorts.

His Lordship has told *Dr. Snape* what he thought *unhandsome* from him; which this Gentleman has not disown'd; but says, "His Lordship's Words are generally understood at least to respect the Committee of the Lower House of Convocation; and therefore he shall shew, that the Manner in which they treated him, was in no Respect *Unhandsome*. But how comes he to think

think the Lower House of Convocation, or Committee at least, are the Persons complain'd of? Why, he says, "He himself should not perhaps have found it out, had not his Lordship given him a Key, by using the Word *Representation*, which happens to be printed in the Italick Characters." Please, Sir, to observe here, the Complaint (as he calls it) is made in p. 38. of the Bishop's Answer, and who 'tis against he finds out by a Word being printed in Italick in p. 13. where the Words of Dr. Snape are expressly mention'd, which the Bishop calls an *unjust Representation*, and where it could not possibly refer to the Representation of the Committee, because 'tis made use of upon a Point (*viz.* of *Prayer*) which the Representation of the Committee has took no notice of. Wonderful Discovery! What cannot some Gentlemen find out? 'Twould much more have serv'd his purpose, to have observ'd how often the Word *Representation* is made use of in Answer against the Doctor, (*viz.* p. 5, 13, 18, 20, *ibid.* 21, 25, 31, &c.) One of which is not only in Italick, but even in Capitals, to which are join'd the Words of the Committee of the Lower House of Convocation: I say, if he had observ'd how often the Word *Representation* is us'd, not to mention the Frequency of *represent*, *representing*, &c. 'twould not only have

have much more serv'd his Purpose, but he might have found out perhaps that the whole Answer was not to Dr. *Snape*, but to the *Representation* it self.

But let us proceed with this Gentleman's Discoveries. He has found out again, "That
 " by *unhandsome* Usage, the Bishop means,
 " Misrepresenting his Sense, and charging
 " him with a Meaning of which his Words
 " are not capable — Whether the Convoca-
 " tion is guilty in this Point, must be left to
 " be determin'd by the Issue of the Contro-
 " versy, p. 6, 7. Sir, is this conforming to
 " his Promise, p. 4. where he says, " He'll ac-
 " quaint the World how little Reason his
 " Lordship has to make this Complaint, with
 " Regard to the Lower House of Convoca-
 " tion; nay, he'll shew his Lordship was
 " treated in a manner *in no respect* Unhand-
 " some? And in order to do it in one re-
 " spect, says, he'll *leave it be determin'd by the*
Issue of the Controversy — Wondrous Man!
 But it may be said, he has given a Reason
 why it must be thus left, *viz.* " Because his
 " Lordship was so tender of his Notion, so
 " suspicious of the Light, that his Perform-
 " ance, at least as far as it regards the Power
 " of the Church, is in it self a Night-Piece,
 " perpetually shaded with absolute, proper-
 " ly, indispensably, &c. which are laid on
 " so

"so thick, that 'tis not easy always to discern
 "what is doing under the Veil——
 Upon this Reason, and under this Head of
 misrepresenting the Bishop, I shall take no-
 tice what different Usage his Lordship meets
 with. In this Writer, upon the Head of
 Church-Power, he is represented as being ten-
 der of his Notion; suspicious of the Light, and as
 making a perfect Night-Piece; because 'twill
 justify a Misunderstanding him. Mr. Trapp,
 who has other Purposes to serve, and would
 not have it thought his Lordship's Sense is
 doubtful, says, *He very frankly explains him-
 self upon this Subject in many express Passages of
 his Sermon.* Mr. Law in charging the same
 Consequences on the Bishop with the Writer
 of the Remarks, speaks of *the plain and obvi-
 ous Sense of his Lordship's Words* — for fear it
 should be overlooked, you have given it us in ex-
 press Words — You expressly say — *This is plain
 from, &c.* — So that, Sir, when 'twill
 serve one Design, my Lord is shaded, and
 'tis not easy to know what is doing under
 the Veil; when another Design is to be an-
 swer'd, he is acknowledg'd to have frankly
 explain'd himself; his Sense to be obvious,
 and his Words express. Who is capable of
 answering such Men? Or what softer Epi-
 thet than *Unhandsome* can we fix to their
 Treatment of his Lordship? If a Man must
 be

be us'd thus, 'tis kind Advice indeed, to have him *fit down by the Injury, and think no more of it.*

This Gentleman goes on, and tells us, he has not a proper Hand to engage in deep Controversies ; and the Truth of this (if we judge by the Men engag'd in the same Cause) will presently appear, for he cannot please those on his own Side of the Question ; for summing up the Sense of his Lordship upon the Debate of Prayer, he says, " And who
" can differ with his Lordship, who only de-
" fires that Men may retain the Use of their
" Understanding, when they perform their
" Devotions ? Who has nothing to say a-
" gainst any Flame but what is *Perturbation*,
" and Disorder in the Soul ; that is, in short,
" who only desires that Men may be in their
" Wits, (a very reasonable Request) when
" they perform their Prayers." For my Part, I take this to be a very reasonable Request, and that he has a very proper Hand for the Depth of the Controversy on this Head : But Mr. Law thinks otherwise, and says,
" Why our Prayers must be free from such
" *Perturbation*, is to him surprizing ; and that
" this calm undisturb'd Address to Heaven,
" (*viz.* being in our Wits) is a kind of Pray-

“ er that is very consistent with our being
 “ *dead to Heaven.*

I shall next see how this Remarker has us'd his Lordship upon the Article of the Church's Authority, and at which all his Opposers seem most offended. The Generality of those who have writ against the Bishop, have avoided considering whether his Doctrines be true or false ; but having drawn Consequences at Random, would impose them upon the World, as naturally resulting from his Lordship's Assertions. This has turn'd manifestly to their Disadvantage (however otherwise thought); for an honest Reader when he sees a dangerous Consequence charg'd, turns to the Words from whence it is suppos'd to follow ; and if it is not clear and natural, he does not easily receive it ; but if it be forc'd and strain'd, he readily resents the Abuse, and distrusts ever after those whom he convicts in such Instances. This Gentleman seems sensible of this, and therefore under this Head he neither goes about to dispute his Lordship's Principles, nor to charge him with the dangerous Tendency of the Doctrines and Positions mention'd in the *Report*; but takes it to be more to his Advantage, to make the Bishop deny his own Principles. Accordingly

ingly he says, " We are now told (by his
 " Lordship he means) the corrupt Church of
 " Rome only holds the Doctrines he professes
 " to write against : and if his Lordship will
 " thus explain the other Parts of his Do-
 " ctrine which have given Offence, it will
 " hardly be worth while to differ with him
 " about an Expression ; if he will really Re-
 " cant, it shall be allow'd him to go off with
 " the Honour of *Explaining*." Sir, as I have
 shewn you in what a disingenuous Manner
 his Lordship has been treated before, I sus-
 pect whatever these Gentlemen tell me on
 their bare Word ; though I must do this Au-
 thor the Justice to say, he was not the In-
 ventor of the Artifice before us ; for Mr.
Trapp had given the Hint in the *Postscript* to
 his Sermon. I shall therefore, Sir, for your
 sake as well as my own, look into the Place
 of the *Answer*, from whence 'tis infer'd his
 Lordship has retracted this Part of his Do-
 ctrine, which is, p. 34, 35, 36. The Sum of
 which is this : Dr. *Snape* having falsely argu'd,
That if his Lordship's Reasoning was right, there
never was any Part of the Christian Church, either
in the Days of the Apostles, or at any Time since,
that has not, as a Church, acted in direct Opposi-
tion to the Will of our Blessed Saviour, and usurped
an Authority that he had never delegated : The

Bishop denies this Charge, as brought by
 him against all Churches; and recites his own
 Assertion, " That Christ is sole Law-giver
 " and Judge in Matters of Eternal Salvati-
 " on; and hath delegated no Absolute, Un-
 " limited Authority to Men, to which Chri-
 " stians are absolutely obliged to submit.
 " Now, says the Bishop, you say it fol-
 " lows, that the *Apostles Themselves*, and all
 " Churches in their Days and ever since,
 " usurp'd an Authority never delegated to
 " them;" And his Lordship goes on to prove
 the Doctor's Mistake, and free the Apostles
 at least from his Charge; which he con-
 cludes thus: " So that you see, the Apo-
 " stles were far from deserving this hard
 " Usage at your Hands, having claim'd no
 " absolute Authority but in Things imme-
 " diately receiv'd from him (Christ); that is,
 " no absolute Authority to themselves but
 " to him, properly speaking. If the Case be
 " otherwise with any Churches (*viz.* that they
 take to themselves that absolute Authority,
 which even the Apostles did not claim to
 themselves, but to Christ's immediate Spirit
 in them) " I am heartily sorry. But I pro-
 " fess, I never knew or heard of any Church,
 " upon Earth, except the Church of *Rome*
 " in its latter corrupted State, which ever
 " dared

dared to claim SUCH an absolute Authority, &c.

Now, Sir, I would ask you this fair Question, Do you think we are told in this Place, that the Church of *Rome* only holds the Doctrines his Lordship professes to write against? or rather, don't the Words express that the Church of *Rome* only holds the Doctrines, and is guilty of the Usurpation, which Dr. *Snape* charges upon the Apostles, and all the Churches ever since? For tho' no Churches, as such, but the Church of *Rome* has claim'd an Absolute Power to oblige its Subjects indispensably; yet, Sir, since this Controversy came on Foot, we have seen some professed Officers in our Church publicly defending such an Absolute Power, as I take the Bishop's Principles to condemn; such are those Passages I have mention'd of Mr. *Trapp* and Mr. *Hilliard*; and were I to enter into the Controversy, might instance in several other Cases. 'Tis only to my present Purpose to shew you how falsely this Gentleman-Writer has charged upon the Bishop, that he acknowledges, *that the Church of Rome only holds the Doctrine he professes to write against*; whereas if he had read on to p. 45. of his Lordship's Answer, he would have seen that his Lordship

is so far from acknowledging that he professes to write against any Church in particular, that he says, " He has not spoke a Word up-
 " on the Subject, but what holds equally
 " against all Persons in all Churches,
 " whether *Popish* or *Presbyterian*, or any other,
 " who claim to themselves (whether in *Word*
 " or in *Deed* I do not enquire) an Authority
 " to which other Christians are absolutely o-
 " bliged to submit; and therefore that Re-
 mark of this Gentleman's is entirely imper-
 tinent, *viz.* " that in this Sermon preach'd a-
 " gainst the Church of *Rome*, as he is now
 " bound to believe, (tho' I know not who
 " laid him under the Obligation) there is not
 " one Word to shew this Intention; *Rome*, nor
 " the Church of *Rome*, is not once mentioned.

Before I leave this Point of Church-Pow-
 er, I would observe to you another Piece of
unhandsome Usage his Lordship has met with
 on this Account. The Report charges the
 Bishop with *impugning and impeaching the Re-
 gal Supremacy in Causes Ecclesiastical, and the
 Authority of the Legislature to enforce Obedience in
 Matters of Religion by Civil Sanctions.* What
 makes this *unhandsome* is, that the Convocati-
 on have been silent about all other Persons
 who have done the like, tho' in more explicate
 Terms,

Terms, else a very good Friend of yours (who I have not heard has retracted his Principles) had fell equally under their Censure. Besides, Sir, 'tis so generally known to be the Principle of most who cannot bear it from my Lord of *Bangor*, that I was surprized to find it made half the Charge of the Report. Nay, so evidently true is this, that Mr. *Hilliard* cannot disguise it, but says, "The Subjection of the greatest *Kings* and highest *Potestates*, is given by God to our *Blessed Saviour*; which if he means any thing in this Place must be to the Church, that is, according to him, to the Governours of it; and this is plain from the Instance he gives to enforce it: *The Priests withstood Uzziah the King, and said to him, it appertaineth not to thee, &c.* So that you see, Sir, the Bishop had reason to complain (tho it does not follow that therefore he has) even of the Convocation, who have passed by others guilty of the same Offence with which he is charged; and in general to complain, seeing some of his Opposers publickly preach what he is censured for by others.

I shall take no notice of this Gentleman's trifling Explanation of those plain Words, *vilify*, and *use me as you please*; which he seems to

give, only to let the World know he was so much concerned in the Lower House of Convocation, as that he could acquaint us with how much Respect to his Lordship's Episcopal and Personal Character the Debate there was began and ended. I think I have shew'd you, Sir, that those Words as used by the Bishop in his *Answer* could not possibly relate to the Convocation; and shall not therefore say any thing farther about that terrible *Number of Men, who never dye.*

But he comes now to give us the Reason of his Displeasure, which is, that in the Bishop's *Preservative*, the Clergy are made Parties against the Government, who as his Phrase is *his Lordship has gone out of his Way to compel to come in.* I believe Sir, 'twill appear upon the Argument, that the Compulsion offered to those Persons by the Bishop is not half so great, as the Violence done by this Gentleman's Wit to the Text of Scripture. What he means by this *Compelling them to come in* is, that his Lordship has *Left them out*; which, upon second Thoughts, he is not so angry with neither; but says, *his Lordship did Judiciously in passing by the Clergy in this Address.* Why so? Because he will not allow the Word *infinite* to be used by his Lordship in a limited.

mitted Sense ; tho' he himself has so used it in
p. 33. of his *Remarks*.

Another Instance of his Desingenuity appears in his charging my Lord with such *Selfishness*, that his Book could not have been writ without it. Again, his Lordship having mention'd the *Weak Men of several Ages* (*Preservat. p. 44.*) this candid Interpreter of his Lordship's Words says, *thereby he has condemn'd all the Writers of Antiquity, the Bishops and Martyrs of the Christian Church.* He might as well assert, if I should call him a *Weak Man*, that I condemn all the Modern Writers, Bishops, and Congregations of the Church of *England*.

I shall not step out of my Way with this Gentleman to examine his seeming Arguments against his Lordship, which indeed are little more than wresting and playing with Words; but must tell him, Mr. *Powel* has intimated to me, That he very much resents his supposing his Puppits to be such Triflers: Nay, that *Punch* is so enrag'd as to threaten, on his Arrival in Town he will leave this Insulter no *Resting-Place*.

The

The next Thing to be consider'd is, this Gentleman's candid Intimation, that his Lordship has weaken'd the present Establishment. And this indeed, would have been very surprizing, if Dr. *Snape* had not said it before in the strongest Terms. Thus these Persons copy from one another; and repeat Absurdities so often, that they hope they'll be receiv'd. But let us hear his Reason for this Intimation: Why, some Persons submit to the Government upon wrong Principles; and therefore to shew the Falsity of those Principles, is to take away their Submission. Is there only wrong Principles, Sir, one would readily ask, upon which we can submit to the present Establishment, or are not the true Ones likely to have at least an equal Influence? Would it ever be thought to weaken a Cause, to take away an Argument that cannot be defended; and give in its Room one that is demonstrative? If this Writer will say, his Lordship's Arguments are equally inclusive with some of those he has mention'd, p. 37. I need not tell him who weakens the present Establishment; but if he'll allow they have more Weight, the Weakness will plainly lie in his Intimation.

As to his Lordship's Complaint, *that if he had shaken these Acts which exclude Papists, he has a great deal of Reason to think he should have experienc'd much more of Civility than he has lately done*; I think it so far from being the Subject of Ridicule, as this Gentleman has made it; that the Truth of it is not to be doubted, if we consider that profess'd Nonjurors have writ violently against him, and that one of those Opponents has not only renounc'd his Allegiance to King *GEORGE*, but the Protestant Religion, and embrac'd that of the Roman-Catholicks in *France*. And if we go on to judge from Fact, 'tis much to be question'd whether he had fell under the Censure of the Lower House of Convocation, if he had been embark'd in the Nonjuring Cause; seeing those who have publicly unchurch'd us in the worst Way, even to damn us for our Schism, tho' they have been censur'd by the Civil Magistrate, have yet been disregarded by the same Men, who have so openly arraign'd the Lord Bishop of *Bangor*.

Another Thing, Sir, I think worth your Observation is, how this Gentleman treats his Lordship upon his mention of his *Zeal, Duty, Submission, and sincere Affection to King GEORGE*.

GEORGE. He represents him as flying to this as a *poor Refuge*, and that *to have pleaded the Act of Grace* would have been much more to his Purpose. I confess I was a long Time at a Loss to know for what particular Purpose these last Expressions were us'd: I turn'd to his Lordship's Words, where I found them urg'd against Dr. *Snape* very pertinently; but in no Ways as a *poor Refuge*. If his Lordship had thought of any Thing blameable in him, with which his *Zeal, Duty, &c.* were not concern'd, this Person himself must have thought it very improper to have mention'd it in that Place, unless he cannot think it at any Time improper to hear of what is blameable in his Lordship. You see therefore, Sir, before he could put any false Gloss upon the Place, he is oblig'd to leave out the Word *Resisting* to which his *present Practice* was even by Dr. *Snape* oppos'd.

This Gentleman nods apace; and presently we shall find him telling one of his Dreams. " That he had the Honour to
 " serve his Majesty in the Commission of the
 " Peace; and had rough Work upon his
 " Hands in the Country where he liv'd;
 " that the *Dissenters* join'd their *Godly Endeavours* (as his Phrase is) to break down the
 " Fen-

“ Fences of the Establishment ; and in the
 “ Room of the comely Order and Regulari-
 “ ty not Y E T proscrib’d, to set up Anarchy
 “ and Confusion : That they were perpetu-
 “ ally telling their poor Neighbours in the
 “ Country, That NOW they had a K---
 “ of their own, they should soon have
 “ the Churches too : And hardly a Market
 “ Day passed, but one of the *Brethren* would
 “ be offering Money for the Church, to lay
 “ his Coal, his Wool, or his Mault in, ac-
 “ cording as his Trade led him to speak.
 I chuse to represent this Falshood under
 the Notion of a Dream ; *lest this Weak Man’s*
 STORY *should make an Impression upon a weak*
Man’s Head ; and no other I think are in
 any Danger of believing it.

Sir, I shall dismiss this Gentleman, who is
 so fond of our Church, that he would *bow*
the Hearts of the Nation to it, even as the Heart
of one Man ; and yet at the same Time would
 give up the whole Episcopacy (to which its
 Being is owing) with little Lamentation, if
 their Chairs were fill’d by Men whom he
 dislik’d. And should not trouble you far-
 ther, but that I have just come to my Hands
 a Piece, in which you have professedly a
 greater Concern ; you’ll readily believe I
 mean,

mean, *An Answer to a Letter sent to the Reverend Dr. Sherlock, &c. Relating to his Sermon preach'd before the Lord-Mayor, Nov. 5. 1712. To which are added some Observations upon the Account the Lord Bishop of Bangor has given of his intended Answer to the Representation.* By THOMAS SHERLOCK, D. D. Dean of Chichester, Master of the Temple, and Chaplain in Ordinary to his Majesty.

The latter Part of this Title carry'd in it something so extraordinary, that I was willing to see what Observations you had made upon the Account the Lord Bishop of Bangor has given of his intended Answer, which Account is only thus: ——— *The Answer which I am preparing to the REPRESENTATION of the Committee of the Lower House of Convocation.* I read the Words over and over, and could not find they could admit of any other Observation, than that his Lordship would publish an Answer to that Representation, &c. I did not readily think you had been admitted to his Lordship's Study, and so was publishing an Account of his Manuscript: Nor could I believe you would say the Words *imply'd*, his Lordship would publish no Answer at all. In the midst of this Perplexity, I was directed by a Blank
Line

Line in p. 53. of your *Answer*, &c. to these Words: " And here I would beg leave to
 " make use of this Opportunity, of observ-
 " ing what sort of Answer his Lordship is
 " preparing to the Representation, according
 " to his own Account of it in his Reply to
 " Dr. Snape. His Lordship's Account is—
 " *I have taught Men (and I here declare I will*
 " *go on to teach them) to receive no Commands, in*
 " *Matters relating to their Eternal Salvation,*
 " *from any Superiors, whether Spiritual or Tem-*
 " *poral, absolutely and implicitly, upon the Ground*
 " *of MERE AUTHORITY, without examin-*
 " *ing them by the Laws of Christ, and finding*
 " *them agreeable to those Laws : — All this,*
 " *which I have been now saying, will appear still*
 " *more clearly, if possible, in the Answer which I*
 " *am preparing to the Representation of the Com-*
 " *mittee of the Lower House of Convocation.*

Upon citing these Words of his Lordship, you go on: " For whose Use this Answer
 " is preparing, I profess I cannot imagine."
 No! Why not, Sir? Is it not for their Use
 who have Read the Representation? And
 is not the Purpose at least to clear up the
 Points in doubt? Does it not sound strange,
 to hear you assert, *he can have no Purpose in*
view, but to blind the Eyes of the World, when
 there

there is nothing acknowledg'd, but that his Lordship will answer the Representation? Do the Words quoted by you import any Thing of blinding the Eyes of the World? Do they not say of one Point, *All this will appear still more clearly?* Or is to make a Thing appear clearly, to blind Those that look on it?

But you say, This is a Point the Representation don't Dispute. What then? Are there therefore no Disputable Points in the Representation? Or does it follow that his Lordship has no Adversaries to this Point, because perhaps the Representation is not One? Consider, Sir, who is raising a Dust, and endeavouring to blind the Eyes of the World; his Lordship, who says he'll write an Answer, in which he'll make Matters appear clearly; or You, who would anticipate this Answer, and assert, That the Argument his Lordship is preparing will not come up to the Point? Would it not have been modester to have first seen his Lordship's Answer, before you had so absolutely determin'd against it; especially since you tell us, *you shall neither be afraid nor abash'd to own the Cause, or to take a Share in the common Defence of the Representation of the Committee, when his Lordship publishes his Answer?*

As

As to the Difference between you and his Lordship in the Points mention'd in the Letter ; as it did not add much Weight with me to his Lordship's Positions, that you seem'd to agree with them ; so if it should be found that you were of a contrary Opinion, I shall be little concern'd. And therefore I leave that Case, which you have so dexterously spun out to so great a Length, to be review'd by the Hand which made the Comparison. I think 'twas ill done to draw my Lord into an Affair in such a Manner as I have hinted, when you confess you have strong Presumptions his Lordship did not so much as overlook that Piece. But however, Sir, I believe you'll be the readier excus'd for such *Unhandsome* Treatment, when 'tis consider'd what Bad Examples have gone before you. I am,

Reverend S I R,

Yours, &c.



As to the Difference between you and his
 Lordship in the Points mention'd in the
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 seem'd to agree with them; so it should
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 dexterously spun out to so great a Length,
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 Comparison. I think you will draw
 my Lord into an Argument in such a Manner as
 I have hinted, when you consider you have
 strong Testimonies his Lordship did not so
 much as overlook that Piece. But however,
 Sir, I believe you'll be the readier excus'd
 for such Unnecessary Treatment, when it is
 consider'd what Bad Examples have gone be-
 fore you. I am,

Respectfully Sir,

Yours &c.



